439 business of transporting the contraband silver pieces to Liang Shan. From the Lolo point of view, opium alone is enough to exchange for white silver, guns, and all the commodities of daily use.

To plant opium, the Lolo have to select a fertile field. 439 An increase in the production of opium causes a correspond- 464 ing decrease in agricultural products. The planting of opium reduces soil fertility and the land gradually becomes impover- [567] ished. Because of the scarcity of manpower, the Lolo kidnapped Han-Chinese from the border area as slaves to engage in large-scale production of opium. There is a fixed time for the planting of opium and its harvest. During this period, they import from the border region a large Han-Chinese labor force, which they send out of the Lolo territory after the job is done. Once I met an old man of about fifty at a teahouse in Ma-liu Wan. From the conversation, I learned that during March, 1943, the old man and over 80 other Han-Chinese laborers had entered the Lolo area with armed protection by black Lolo leaders to gather the opium crop at the northern part of the Ma-ching-tzu area. Their wages were paid according to the [465] amount of opium they harvested. For every eight ounces of opium, one ounce was paid as wages. Every day the old man harvested about 20 ounces of opium and earned a wage of two and a half ounces. After harvest the opium was exported for 439 sale in the Han-Chinese territory. At that time opium was sold in the Lolo region at the rate of one piece of silver, or about 1,000 dollars in Chinese national currency, for every three ounces of opium. When it was imported into Han-Chinese territory, one ounce was worth 600 Chinese dollars and three ounces 1,800 Chinese dollars. The profit being almost double, the ruffians in the border area would risk their lives to go to the Lolo region to import opium. When the inspection team stayed at Liang Shan, many Lolo thought that we were opium merchants. This shows how popular the opium trade is between the Han-Chinese and the Lolo.

The slaves are a part of Lolo property and can be 367 traded as commodities at a market price. They are mostly 721 Han-Chinese, newly captured from the Chinese territory. It is a common practice for the Lolo to capture and kill Han-Chinese in the border area, such incidents having occurred quite frequently in the border districts of Lei-po, Ma-pien, P'ing-shan, and O-pien, especially [69] in Lei-po. Many areas visited by the author, such as the southern part of Hsi-ning, Man-chi K'ou on the border of Lei-po and P'ing-shan, Wu-tzu P'o between Huang-lang and Ching-k'ou, and the

565 been hereditary, its members are slaves by birth, so that the idea of slavery has been inculcated in them from childhood and it is not easy, as a rule, to break away from social traditions. Secondly, as their culture is very low and their education not much to speak of, the Wa-tzu have therefore never had the means of cultivating the idea of independence and liberty, and they cannot even dream of joining together for a class struggle. Thirdly, although there is no equality whatever in the social positions of the Heh-I and Wa-tzu and this class distinction can never be overcome, nevertheless, in respect to their economic situation and the simple pleasures of life which they enjoy, the Wa-tzu are accorded much more equitable treatment than that accorded the lower classes in other societies. These conditions that contain elements of socialism are actually an important factor in preserving the unequal class system in the I region of Liang-shan, and the chief reason for which the Wa-tzu have never rebelled. The greatest need of the common people in any society is a stable life in which there is safety and protection. More concretely, although the Heh-I consider themselves most superior, they really do not get much more enjoyment out of life than the Wa-tzu; e.g., should a Heh-I invite his Wa-tzu to dine with him at home, the master-slave relationship is of course very clearly defined--the Wa-tzu do not sit at the same table as their master, but dine with the other Wa-tzu. But, regardless of the master and slave status, /110/ the food served is the same for all. This practice differs from that in other places and constitutes an equality greatly enjoyed by the Wa-tzu. A Heh-I family usually leads [527] a very frugal life. Occasionally, however, when a reception is prepared for honored guests (e.g. Chinese officials) or for relatives and friends at a wedding or funeral, the master would summon all his Wa-tzu to enjoy and share the feast with him. From the economic point of view, a Wa-tzu can buy the land which he cultivates himself and need not pay land tax to the Heh-I. His main obligation to his [465 master is to till the latter's field for a certain number of days each 431] year without pay. In addition there are some set customs of presenting gifts for weddings and on New Year's and other occasions, all of which are common expressions of goodwill and not a burden to the farmers. Except for the fact that class inequality can never be surmounted, the relationship of the Wa-tzu and their Heh-I master is [421] similar to that of the tenant and landlord among the Chinese. The Lolo "tenants," however, do not have to pay rent or tax to the government and need only contribute free service to their master. Should